1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

BIBLIOGRAPHY

1. H. MOEGLING, *Coorg Memoirs*. Bangalore, 1855.
2. R. A. COLE, *Manual of Coorg Law*. 1861.
3. *Report on the Administration of Coorg*, from 1868–9 to 1936–7.
4. Lt. CONNOR, *Memoir of the Codagu Survey*, pts. i and ii. Bangalore, 1870.
5. G. RICHTER, *Manual of Coorg, a Gazetteer*. Mangalore, 1870.
6. L. RICE, *Mysore and Coorg*, 3 volumes. Bangalore, 1878.
7. L. RICE, *Coorg Inscriptions*. Bangalore, 1886.
8. G. RICHTER, *Castes and Tribes found in Coorg*. Bangalore, 1887.
9. SIR T. HOLLAND, 'Coorgs and Yeravas', *J.R.A.S.* (Bengal), vol. lxx, pt. iii, 1901.
10. K. APPAYYA, *Koḍagara Kulāchārādi Tattvōjjīvini* (in Kannaḍa). Mysore, 1902.
11. Article on Coorg in the *Imperial Gazetteer of India*, vol. xi. Oxford, 1908.
12. N. CHINNAPPA, *Paṭṭōlé Paḷumé* (partly in Koḍagi and partly in Kannaḍa). Bangalore, 1924.
13. P. M. MUTHANNA, *Coorg and Coorgs*. Siddapura, Coorg, 1931.
14. B. G. KANTY, *Coorg and its Rulers*, a thesis submitted for M.A. of the University of Bombay in 1931.
15. M. B. EMENEAU, 'Kinship and Marriage among the Coorgs', *J.R.A.S.* (Bengal), vol. iv, 1938.
16. *Census of India*, 1931: vol. xiii, *Coorg, Report and Tables*. Madras, 1932.
17. *Census of India*, 1941: vol. xv, *Coorg, Tables*. Delhi, 1942.
18. Various ethnographical articles on Coorg in the *Indian Antiquary*, vol. i, p. 322; vol. ii, pp. 38, 47, 168, 182; vol. iv, p. 12; vol. x, p. 363.
19. Letter of Vīrarājēndra Woḍéyar, Rāja of Coorg, in the *Mysore Archaeological Report for* 1941, pt. v. Mysore, 1942.

2:Emeneau L-5 (1936-1937) 1938
AW5 Coorg AW5

children), and (b) the children of one's siblings or parallel cousins of the opposite sex from oneself and of one's cross-cousins of the same sex as oneself. Members of (a) are possible mates of members of (b). For (a) a collective term is found disregarding sex, i.e. 'children'.

7. The terms that would apply to Ego's mate's relatives if the mate were a cross-cousin apply also to those relatives when the mate is not a cross-cousin.

8. A step-mother is called by the same term as a sister of the mother, a step-father by the same term as a brother of the father. (This is not evidence for levirate and sororate, but would follow from a strict cross-cousin marriage system; see ref. [3], p. 125.)

9. Two classes in the first descending generation yield one class only in the second descending generation; there are two terms, one for each sex, for grandchildren. For these a collective term is found disregarding sex, as for 'children' in 6 above. Similarly, the second ascending generation is divided only on the basis of sex.

10. The third ascending generation, like the second, has two terms differentiated on the basis of sex. For the third descending generation there are no unitary terms, only phrases, see Z in Table 2.

11. All the above statements are valid whether Ego is male or female.

12. For husband and wife there are separate terms, odeyŏ and ponnu respectively.

Bibliography.

A bibliography of the meagre writings on the Coorgs will include the following as the most important items in English (there are no books on the subject in any other European language):

Rev. G. Richter, *Manual of Coorg* (Mangalore, Basel Mission Book Depository, 1870). This is the earliest account and must be taken into consideration despite its limitations; it is still available at the publishers.

Lewis Rice, *Mysore and Coorg* (Bangalore, Mysore Government Press, 1878); volume 3 on Coorg. This is an almost verbatim reprint of Richter's book, with few additions or changes of any importance.

Pandanda Muthanna, *Coorg and the Coorgs* (Siddhapur, Coorg, C. M. Ponnappa, 1931). A small book with some good material, but on the whole meagre and disappointing.

Dewan Bahadur L. K. Ananthakrishna Iyer, Presidential Address to the Anthropological Section of the Indian Science Congress, Hyderabad (Deccan), 1937. The Dewan Bahadur promised a book on Coorg similar to his *Cochin Tribes and Castes* and *Mysore Tribes and Castes*; since his lamented death in February 1937, it has been announced (Man, Vol. 37, No. 120) that his manuscript was at the time of his death almost completed. Pending the desired publication of this manuscript, it has seemed desirable to publish this account of one side of Coorg life, especially since in the printed presidential address there is one very serious misstatement. It is said there that among the Coorgs cross-cousin marriage is prohibited; this is definitely not the case, the evidence given in this paper will show that cross-cousin marriage must be considered to be the favored form among the Coorgs, either operating as such at some past period, or at least held as an ideal.

I must express my gratitude to Dr. David Mandelbaum for his criticisms and suggestions on numerous points in the paper.

3:Iyer E-5 (no date) 1948 AW5 Coorg AW5

support to the same view. They are narrated in the tales of the adventures of Chandrasekara and Chitrasekara, as expounded by Professor Wilson. They point to the fact that the kings of Jumcha and Coorg were of the same race. It is also observed that the aborigines as represented by the Holeyas were their forerunners in Coorg.

Population

The population of Coorg is composed of the following tribes and castes:—

1. Yerava
2. Kuruba
3. Mal Kudiya
4. Holeya
5. Coorg
6. Bant
7. Gauda
8. Heggade
9. Vokkaliga

Bibliography

1. Connor: "Memoirs of the Coorg Survey", Part II.
2. Mundanna, N. S.: "Census of Coorg", 1931.
3. Rice, Lewis: "Imperial Gazetteer of India, Mysore and Coorg", 1908.
4. Richter, G.: "Manual of Coorg", 1870.

[have not been processed]

3:Iyer E-5 (no date) 1948 AW's Coorg AW

585 three pebbles which he binds to the hem of her garment. This is a token of sealing her right to her husband's property. The bridegroom then takes the bride by the hand and leads her out of the house. This act of possession forms the principal part of the ceremony.

[576] As a mark of respect, he makes his obeisance to those assembled by touching their feet. In like manner, the wife fetches a pot of water from the well to the kitchen and carries a basket of manure to the nearest field and then returns to her room to indicate her willingness to share in the labours of the house. The Aruva then takes the bridegroom to the room [551] of his wife, and thenceforth, while she remains in his house as his wife, [583] she bears a new name, but will always be called by a familiar one under the parental roof. The married daughter receives from her parents a certain dowry and a good bed, but thenceforth she has no claim on the family property.

585 178 In bygone days, there was a custom of so called cloth marriage. Kittel writes that a man gave a cloth to a girl, and she, accepting it, became his wife without any further ceremonies. He might dismiss her at any time [586] without being under the least obligation of providing either for her or the children born during connection. The custom was abolished by one of the [643] Lingayat Rajas, who being unable to obtain as many girls for his harem as he wished from wanton selfishness put a stop to it.

Bibliography

113

1. Ananthakrishna Iyer, L. K. : "Cochin Tribes and Castes."
   "Notes on the Coorgs"
2. Holland : "J. A. S. B." Part III, 1931.
3. Hutton, J. H. : "The Census of India", Part I, 1931.
4. Richter : "Ethnographic Compendium".
   "Manual of Coorg".
5. Thurston, Edgar : "Ethnographic Notes in Southern India."

3:Iyer E-5 (no date) 1948 AW5 Coorg AW5

764 and well water. The corpse is then carried to the burial ground. Each [431] funeral attendant approaches, dips his finger in the copper dish, moistens the lips of the corpse with a drop or two and lays a piece of money in it. This collection goes to meet the funeral expenses. After all present have taken leave of the departed, the body is divested of its best clothes and ornaments, and decently laid into the grave or on the pile, the contents of the funeral [783] lamp dish are thrown upon it, and the covering of the grave or the burning of the pile concludes the ceremony. Pollution lasts for eleven days. In the case of a husband's funeral, the widow with two of her own and relative's children, carrying a brass vessel and a coconut, brings an earthen pot full of water and carries it round the corpse thrice on the funeral ground, the coconut is broken and its water put into a dish for the purpose already mentioned, the widow standing near the feet of the corpse and with averted face lets the earthen water pot fall sideways from her shoulder to the ground as a symbol of her shattered happiness, and the Aruva breaks the brass bangles on her wrist. The next morning the relatives remove her [765] garments, but her hair remains. As a mark of mourning, a woman leaves [589] off wearing for one year her kerchief on the head and ties it round her neck. While in this state of widowhood, she neither wears bangles, nor necklace, nor ear-ornaments.

765 On the twenty-eighth day or some time later, as late as six months, when due honour is intended for the departed, a final ceremony, the Thithi, is performed. In the interval the relatives who offer themselves for this service undergo some fasting. They forego the early and the second meal. At noon they bathe, prepare their own simple food, eat part of it themselves, and give the rest to the crows, which consume it for the dead. When the Thithi, the great day of the conclusion of funeral rites, arrives, the whole village community is again invited to the feast in honour of the departed and for the repose of the soul which ceremony concludes the funeral rites.

113

Bibliography

1. Ananthakrishna Iyer, L. K. : "Notes on Coorgs".
2. Conner : "Memoirs of Coorg Survey".
3. Moetjing : "Coorg Memoirs".
4. Richter : "Ethnographic Compendium".
5. Thurston : "Ethnographic Notes in Southern India".

Iyer E-5 (no date) 1948 AWS Coorg AWS

and the popular song of the Coorg mountaineer does full justice to this sentiment.

(3) Bhagavathi Feast

The Bhagavathi feast has been introduced by the Tulu Brahmins. It takes place two months preceding the monsoon. It is connected with demoniacal possessions, and extends over nine days. Tantri Brahmins, Coorgs and Holeyas have their share in the feast, and votaries disport themselves in their orgies in as noisy a manner as the Ajjala Palyas. The chief object of the feast is the collection of votive offerings to Tantri Brahmins who are an object of dread to the Coorgs.

(4) Devasthana

The Coorg Devasthanas are rude village shrines of mud walls and thatched roof within a gloomy grove. The only ones deserving notice are those at Bhagamandala, Palur, Irupu and Omkareswara Devasthana at Mercara, the latter of which is built in the same Moorish style as the Rajas' tombs.

Bibliography

1. Ananthakrishna Iyer, L. K. : "Mysore Tribes and Castes", "Notes on Coorgs."
2. Richter : "Ethnographic Compendium".
3. Rice, Lewis : "Imperial Gazetteer of India, Mysore and Coorg", 1908.
4. Thurston, Edgar : "Ethnographic Notes in Southern India".

Iyer E-S (no date) 1948 AW5 Coorg AW5

well sustained by their peculiar and picturesque costume. In the words of Sir Erskine Perry they are by far the finest race he has seen in India in point of independent bearing, good looks, and all the outward signs of well-being.

Bibliography

1. Ananthakrishna Iyer, L. K.: "Notes on Coorgs."
2. Cipriani, Lidio: "Su Alcuni Gruppi Umani Del Coorg".
3. Conner: "Memoirs of the Codagu Survey."
4. Holland: "J. A. S. B.", 1901, Part III.
5. Richer: "Manual of Coorg."
   "Ethnographic Compendium".
6. Rice, Lewis, "Imperial Gazetteer of India, Mysore and Coorg," 1908.

113, 185, 427 Coorg AW5

[For information on tenancy reform legislation in Coorg see 39: Patel, AW1 India, category 116, p. 350.]

[For an index of authors and works cited, see 6: Spate AW1 India, category 116, pp. 822-827.]

MTTKTCK
133, 113
MTTKTCH

Marathi AW12
Telugu AW17
Tamil AW16
Kanada AW10
Tulu AW18
● Coorg AW5
Kerala AW11

[For a map of the structural elements of South India see 6: Spate AW1 India, category 116, p. 694.]

[For full bibliographical references see category 116, 6: Spate AW1 India, entire source and bibliographical notes at the end of each chapter.]

[For a regional division of the Indian sub-continent see Chapter XIII, 6: Spate AW1 India.]

133, 113 Coorg AW5

[For a description and discussion of the structure and relief of the entire Indian sub-continent, see 6: Spate, AW1 India, category 116, pp. 3-36.]

133, 113

Coorg AW5

[For general information on the distribution of various types of flora and its relation to climate and soil, see 6: Spate AW1 India, category 116, pp. 63-92.]

128, 113 Coorg AW5

[For information pertaining to literary devices and conventions, abbreviations and explanations of numerations used by the author, see 6: Spate AW1 India, category 116, pp. xxi-xxiii, and xxv.]

231, 113 Coorg AW5

[For a general discussion of animal husbandry in India, see 6: Spate AW1 India, category 116, pp. 228-231.]

[For definitions and explanations of native terms see Index, category 116, 6: Spate AW1 India, pp. 789-821.]

132, 113 Coorg AW5

[For a description of climate regions of the Indian sub-continent and its general effects on agriculture and health, see 6: Spate AW1 India, category 116, pp. 40-62.]

[For general information on the distribution of soil types in India see 6: Spate AW1 India, category 116, pp. 80-92.]

● 113, 564 Coorg AW5

[For information on the castes of Coorg see 33: Bhattacharya, AW1 India, category 116, p. 105.]